231 his "pet." Regarding coyotes SM said occasionally coyote pups caught at den and kept tied up near house, being fed deer, rabbit meat, but they "weren't kept for very long, because they ran away the first chance they had." PW denied coyotes were ever kept.

177 231 Horses (pungun, his pet; term also used for sheep and one of words used for dog) procured by Tübatulabal and Palagewan in trade from San Buenaventura and Santa Barbara mission Indians previous to advent of whites in area (SM).

[422 ●436] Around 1800 SM's father owned 10 head of horses, worth $10 apiece in clamshell currency. Occasionally groups of Koso Indians from E stole horses from Tübatulabal and drove them out to desert to

[262] eat them; Tübatulabal did not eat horses (SM). Oxen, mules, cattle, sheep, goats, cats, geese, ducks, chickens obtained after whites settled in area.

DRESS AND ADORNMENT

291 Clothing.- Men, women wore double-apron skirts (nawi·l), which fell 1-8 in. below knee. Skirt consisted of 2 rectangular pieces of tanned deerskin (antelope skin, Garcés, 282), both same size, laced together at sides with buckskin thongs (yu·wil). Back apron was attached to leather belt or had thongs at both upper sides which tied in front; front apron had similar thongs which tied in back, "like 2 kitchen aprons" (FP). Some skirts plain, others had 1 1/2 in. buckskin fringe around bottom, also short bead fringes. If worn in rainy weather skirts became stiff, had to be rubbed and pulled between hands to soften skin. Skirt lasted 2, 3 years; usually one such garment "kept for best; go visiting, put it on" (FP). Made by women. Skirts of tules, fibers not worn. Leggings not used.

Breechclout (talu·mat) consisted of square piece of tanned buckskin folded, brought between thighs, held up around waist by leather or braided milkweed fiber belt (mohkat) tied in back.

[841 773] Breechclout, together with skirt, worn by women when menstruating or in cold weather (SM); myth mentions woman wearing breechclout as protection against Coyote's raping her (C. F. and E. W. Voegelin). In 19th century breechclout worn generally by men, boys, but not used by them aboriginally (SM).

[854] Children went naked, but in cold weather wore double-apron skirt; babies on cradles wrapped in cold weather in soft, well-tanned wildcat skins (mupipul) which had hair left on.

Rabbitskin blankets (wihnibY·l) worn draped over shoulders and held closed over chest with hand; such blankets "good for rainy weather" (SM); Garcés saw fur mantas (Garcés, 282). Vest which laced up front, made from single piece tanned buckskin with 2 slits for armholes cut in it, worn by men, women, children in winter (SM); sleeveless coat, consisting of front, back piece

237 cular mat (ši·gon) 3 in. wide, 1 1/2 in. thick, made of shredded native twine. Mat hung up on tree to dry; then stored away; when used, mat soaked in warm water and broken into several pieces; brains sank to bottom of container, shredded twine skimmed off surface of water with hands and thrown away. Brains then stirred into water and hide put in.

281 415 Sacks, purses, flat hides.- Sacks (ma·šat) made from untanned deer, antelope, coyote, wildcat skins. Skin removed whole from carcass by cutting it around neck, lower legs, and anus and peeling it off; skin then turned hair side out, except those used for quivers, and anal and leg openings sewn up with native string, using bone awl. Skin then set up on end, loose dirt poured in through neck hole and skin left to dry for 2-3 days. When dry, dirt poured out and sack ready to use for carrying acorns, piñons, arrows, or for storing food, shell money, etc.

[177] Purse (mu·gulat) of weaselskin used in post-white times to carry silver dollars. Specimen 1-19804, weaselskin purse, labeled "used for Indian money," consists of entire skin which is dehaired, tanned, turned inside out, left open at mouth; SM probably correct in denying such purses [436] used for shell money as latter was kept strung, coiled and any large amount would be too bulky for such small container.

[171] Bear hides tanned with hair left on; scraped, brains rubbed in as among Surprise Valley Paiute (Kelly, 119). Salt grass, cane laid on these tanned hides and flayed; occasionally, hides used as bed coverings.

RECEPTACLES

415 Besides using basketry and rawhide containers, Tübatulabal also made pottery and horn receptacles and apparently used imported steatite ware to slight extent.

323 [42] Pottery.- Despite fact that "all the women used to make pots" (ES, FP), no informant could manufacture one for me, nor are any pots (ka·ɣul) now extant except one small mended specimen (fig. 8c), provenience of which is doubtful. However, FP had seen her grandmother make pots and SM remembered process sufficiently well to describe it briefly, as follows.

[317] Red clay (yahawa·l), obtainable from several deposits on floor of South Fork valley, used for pots; ES pointed out one deposit of clay on knoll below village site no. 9 (fig. 11) in field belonging to Charles E. Andress, 1/4 mile E of road leading to village site; another deposit near village site no. 8. Clay dug, finely pounded in pit mortar and mixed with water into dough; no binding material added (FP, SM). Lump of clay flattened into disk with hand, set down on board or, formerly, basketry sifter; roll of clay about

72 visited the Tübatulabal to pick piñons, and they
173 and the Tübatulabal were friendly with each other again" (SM).

When Bill Chico was chief the Monilabal (Yokuts) from around Bakersfield made a raid into Tübatulabal territory; according to FP's account, "The Monilabal would kill lots of Tübatulabal women and take their beads from them. The Tübatulabal men would chase them back down Kern canyon. Once some Tübatulabal women were grinding acorns at a pit mortar when they saw the Monilabal coming; the women ran home and told the men about it. The Monilabal had feathers on their heads; they had come up the canyon to make a raid, and they killed 2 brothers. The Tübatulabal men chased them and caught up with those Monilabal, and they all jumped into the river (unaugmented Kern); they were way up in the hills whistling at each other, and it was dark when the Tübatulabal men came back from Kernville. The Monilabal had finally escaped by swimming across the river. The fight started in the afternoon and lasted until evening.

"After this fight the Tübatulabal men assembled. They were too angry to make a round dance; they just got together and went down E of Bakersfield; there they shot one man in the head. The
[648] war stopped then. After that Bill Chico and the Koso chief, Mouse, both went down to the Monilabal and told the Monilabal not to fight any more."

PROPERTY, TRADE, DIVISION OF LABOR

421 Personal property, wealth.- Man owned all
562 products of his labor, sons asking father's permission to use such; game man killed belonged to him, but he shared it "if people who wanted some
[602] came over to his house; he usually took a piece to his wife's parents too" (SM). Woman owned products of her labor, implements she used; her permission required for sale of such; children "didn't own anything" (SM, FP); LT said her father sold first basket she made, kept the pro-
[567] ceeds. There was no enslavement of debtors, war captives.

428 Some songs, such as bear, rattlesnake songs
424 owned by men, but not sold; rainmaker's songs,
538 outfit either buried with him or passed on by inheritance; man, woman owned right to narrate those myths regarded as his because he told them each winter, but after his death "anyone who remembered that man's stories could tell them" and eventually they came to be regarded as property of new narrator (SM).

556 Wealth amassed by men, women in form clamshell money, shell cylinders; these obtained either by inheritance or by selling meat, piñons, etc. Rich
[436] man or chief of advanced age sometimes had "3 antelope or deerskin sacks full of money"; each sack held about 500 long strings rated in American money at $2 apiece, 3 sackfuls totaling $3000. Such wealth hoarded during owner's lifetime; often hidden underneath boulders on rocky hillslopes;

484 statement (Voegelin, 1935 b, 221). Within Tübatulabal area trails lay chiefly along ridges.
487 Marriage statistics for last 80-90 yrs. also give indications of groups with whom there has been intimate contact; 98 marriages recorded of which there were 17 Tübat.-Tübat.; 7 Tübat.-Palagewan; 2 Tübat.-Bankalachi; 7 Tübat.-Owens Valley Paiute (several relatively recent); 6 Tübat.-Koso; 14 Tübat.-Kawaiisu; 12 Tübat.-Yokuts, mainly Tejon Yokuts; 4 Tübat.-Chumash; 1 Tübat.-Yaqui; 18 Tübat.-white (Mexicans, Frenchmen, Americans).
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439 From Chumash, Tübatulabal obtained shell money, shell cylinders, steatite, probably, and
422 in later times horses; these exchanged for
437 piñons. They also took advantage of trading trips to Chumash to collect lumps of asphalt from beach and to fish in ocean. Occasionally Chumash made reciprocal visits. In trading, "a sack of piñons was left on the ground; the Ventureños came up, and took as many as they wanted, and laid shell money down in payment" (SM). No bargaining; goods had fixed price (see below). Shell money, certain varieties of acorns obtained from Yokuts (Monilabal), in exchange for piñons.

439 In fall of 1932 SM and MM visited Northfork
484 Mono on trading trip (Voegelin, 1935 b, 239).

Dried meat mentioned most frequently as com-
439 modity traded intratribally, in winter especially;
773 in myth Coyote buys meat with shell money (Voegelin, 1935 b, 199). Yellowhammer bands another trade article within tribe.

● 436 Currency.- Clamshell disks (tugumba·l) standard currency; disks kept strung on native twine, strings coiled and stored in money jars (see section on Basketry) or, if person had large quantity currency she hid part of it away in skin sacks. Perforated shell cylinders (hobo·apun), which like disks were obtained already made up from Chumash, came in 2 sizes; used chiefly for necklaces, nose plugs, but sometimes kept in money jars, served as currency. Olivella shells,
[825] haliotis shell known, but not used for currency; dentalium unknown to informants.

Smallest unit of measure in clamshell currency was ya·ngil, double length of index finger or about 8 in. Standard unit (ki·la·hil) measured twice around circumference of palm and fingers, about 45 in.; this also known as hĭštɨh; cf. Yokuts, hista, Chumash stü, for string this length (Kroeber, Handbook, 565).
435 Largest unit (pu·wil) was 16-hĭštɨh string, about 45 ft. In terms American money, ya·ngil = 1 cent, hĭštɨh = 10 cents, pu·wil = $2. Informants realized 16-hĭštɨh string or pu·wil should have been equated to $1.60. Shell cylinders 3 in. long worth one hĭštɨh; those 5 in. long double.

Woman's sifter worth 8 hĭštɨh ($1); whole deer, yellowhammer quill band pu·wil ($2); horse, 70 yrs. ago, 5 pu·wil ($10). In 1932 10-lb. bag of chia seeds offered to SM for $2, which was "too high" (SM); plugs, balls of tobacco were selling for $3.

T Y 343 no door, the doorway being merely an opening between the rafters (there probably was a doorway frame of some sort). The fire was in front of the center post. Firewood was kept in two [354] piles, one on each side of the entrance; men sitting next to these put wood on the fire.

T Y 515 Men did not indulge in sweats until they were twenty-five to thirty years old. Evening [late afternoon?] was the most popular time for a sweat, after which they would swim and return home to sleep. While in the sweat house men usually "just lay around." Sometimes, merely to entertain others or to practice, a man would T Y 517 dance the ha´t:m (the "piston-rod step" of Powers) if someone would sing for him. For such a performance there was no costume; it had no ritual significance. No games were played in the sweat house, nor was smoking indulged in -- "it was too strong in there."

MISCELLANEOUS DATA

T Y 524 Games.---Women played huču´w:s, the walnut-shell dice game, in the daytime only.

T Y 323 Pottery.---Pottery was made at Sototo by women. The pounding of the clay paste, the coiling process were the only details remembered.

● T Y ● 436 Money.---The small disc money of clamshells was measured by doubling a strand and then slipping it into a series of chain-stitch loops. A "rope" long enough to reach from the wrist to the shoulder, was worth $2.00 in "American money." Such a strand was exchanged for an eagle's leg with the down still intact.

T Y 286 Blankets.---F.M. did not know how "woven" skin blankets were made, save that strips of rabbitskin or wildcatskin were used in them.

T Y 805 Calendar.---A calendrical system of months based on moons was used in the old days. The only name he remembers was that for the month roughly coincident with February: kala´sa, meaning "blows it all away" or "cleaned up," because it was a period of high winds, trees were bare, and the leaves all blown away.

T Y 301 Hair nets.---These were used "everywhere" for the basis of feather head ornaments. A single hairpin (tsama´ni) held the ornament in place. Neither the net nor hairpin was used for ordinary dress, nor by women.

T Y [237] Yellowhammer strips.---Ornamental bands of sewn yellowhammer feathers (paiya´man) were known but rarely used.[130] A doctor who owned one would wear it for the dancing on the night of celebration following a mourning ceremony. It was never used when the doctor was dressed for curing; it was "just to look pretty." The band was worn around the head with the ends hanging down the back.

T Y 534 Musical instruments.---The flute (uṭoi´´i) was made of elderwood; number of holes not

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[130] Cf. Koso specimen (ibid., pl. 58).